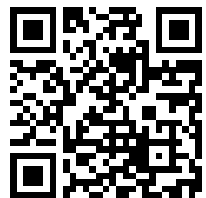


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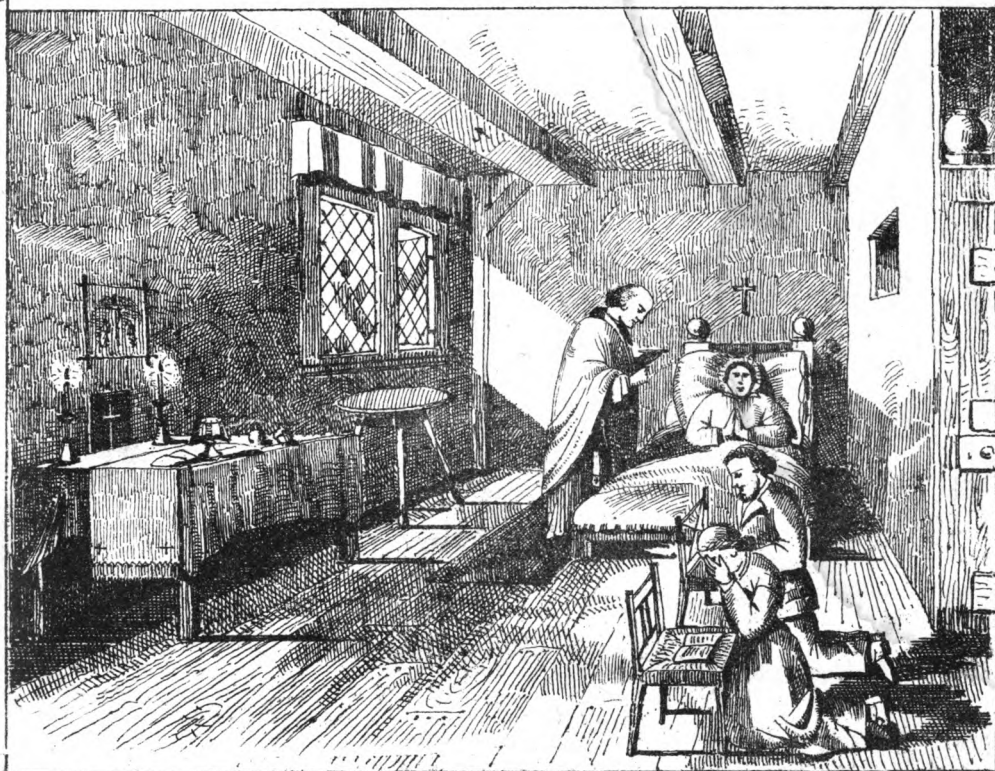






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**A** simple Altar: by the bed  
For High Communion meetly spread

Christian Year Vis Sick



**THE ORDER**  
FOR THE  
**COMMUNION OF THE SICK;**

INTENDED CHIEFLY  
FOR THE USE OF THE SICK PERSON AND THOSE  
WHO ASSIST IN THE CHAMBER,

SET FORTH  
**WITH NOTES AND DIRECTIONS**

IN THE HOPE OF PROMOTING  
GREATER REVERENCE AND UNDERSTANDING IN THE CELEBRATION  
OF THIS SACRED OFFICE.

TOGETHER WITH CERTAIN PRAYERS AND BENEDICTIONS FROM  
THE OFFICE OF THE VISITATION OF THE SICK,  
ARRANGED IN SUCH WISE AS WILL BE FOUND MOST CONVENIENT FOR  
USE BY THE PRIEST AND THE FRIENDS OF THE SICK PERSON  
AT THE TIME OF THE MINISTRATION OF THIS  
HOLY SACRAMENT.

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OXFORD : A. R. MOWBRAY.  
LONDON : J. MASTERS ; SIMPKIN, MARSHALL & CO.

1867.



“Περὶ δὲ τῶν εξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυ-  
λαχθήσεται καὶ νῦν ὥστε εἴ τις εξοδεύει τοῦ τελευταίου καὶ  
ἀναγκαιότατου εφοδίου μὴ ἀποστηρεῖσθαι.”

“As for those that are going out of the world, the old  
“Canon of the Church is to be observed still,—that the  
“dying person should not be kept from the last and neces-  
“sary Viaticum.”—*Council of Nice*, A.D. 325.



“Ars artium est cura ~~animatorum~~.”—*S. Gregory*.

## PREFACE.

Few, probably, of the Clergy who have been called upon in their office to celebrate the Holy Sacrament in the sick chamber, but must have experienced that, unless they anticipated by careful direction the substance of what is set forth in many of the notes at the end of this Office, most painful and distressing confusion almost inevitably ensues. The ministration of the last "Viaticum" ought to be—(and there is no reason, with due care, why it may not be)—perhaps, the most memorable and impressive function in which a devout man can engage on this side of the "veil," and yet it is only too often—as many have testified—stripped of all solemnity by the awkwardness and misunderstanding (through unfamiliarity) of those who assist at it. To remedy this is the chief reason which has led to the setting forth of this Office, with notes and directions, by one who has had much and varied experience in this ministration during a period of seventeen years.

To some probably the notes may seem over minute, but they are hints of which the young and inexperienced Clergy and devout laity stand in need. Until within the past few years, unless the Priest took care beforehand of all that was necessary for the decent ministration of this Sacrament, there would be nothing but confusion. This is the case still in

many rural parishes. In towns and large villages, in the present day, nearly all can be fitly undertaken and prepared beforehand by the Deacon, Sister of Mercy, District Visitor, or Lay-Server, or a member of one of the many Guilds and Fraternities now connected with the Church.

It is well it should thus be done. The pious laity should in every way be encouraged to demand their privileges and exercise their rights in the various offices of the Church. They can especially manifest their faith in Catholic doctrines by due preparation for such an Office as this, or that of the Burial of the Dead, &c., by external symbols entirely within their control. Pain would often be avoided, and there would be less to fear from abrupt change of customs in many parishes by the advent of a new Incumbent, not necessarily antagonistic, but from various circumstances, unfamiliar with Catholic ritual. The most careless Priest, as to externals, would now hardly venture to inter a corpse without vesting himself in a surplice ; and if an Altar were carefully prepared by the bedside, with its lights and flower vases and picture of the Crucified, by the laity themselves ; and if the messenger sent to summon the Priest were to offer to carry the vestments, a very different rule from the present might soon obtain, and a proper "use" be perpetuated where it already exists.

Hitherto there has been no accessible book as such a

guide in this matter. Without some such directions, oral or written, the "Order for the Communion of the Sick"—save in rare instances—will prove a maze and bewilderment to those called upon in a most trying moment to assist in it.

It is to be lamented that there are still not a few Clergy whose faith is orthodox as to the Service of the Altar, who yet strip this sacred office in the sick chamber of all reverence and dignity,—not even putting on a surplice over their every-day attire when ministering this last Sacrament by the bedside. It is not himself or his own convenience that ought to be at such times the first thought with a parish Priest, but the instructive and consoling effect on the minds of the sick man and the friends gathered round his deathbed. Little does many a Priest know how, quite unintentionally, he bitterly disappoints and causes pain to devout souls by this seeming slovenliness and want of care and reverence. To such the writer would humbly commend the introductory remarks set forth at considerable length in the "*Visitatio Infirmorum*," Page cxxiv. The whole introduction is well worthy of careful study. From it some of these "notes" are gathered.

GOD grant that the passage to the Valley of the Shadow of Death may for many devout souls be lightened, addi-

tional comfort afforded, and faith at the last awful hours strengthened by the more reverent setting forth of this solemn Service ; so that both sick and whole may more vividly realize the worship of the glorified within the veil. To look upwards from the representation to the thing represented ; from the earthly footstool to the Throne of God and the Lamb ; from the earthly minister to the Great High Priest clad in white and girt with His golden girdle, pleading in Heaven that which His servant is offering on earth ; and so gaze onward from the lowly Altar by the bed-side to that which it was ordained to set forth—The worship of the “Lamb that has been slain from the foundation of the world.” This is the great purpose of all Christian worship.

A. W.

*Feast of S. James.*

A.D. 1867.



PART I.

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FROM THE  
ORDER FOR THE  
VISITATION OF THE SICK,  
CONVENIENT TO BE USED BEFORE  
HOLY COMMUNION,

WHEN THAT PART OF THE SERVICE HAVING REGARD TO  
RECONCILIATION, &C., HAS BEEN PREVIOUSLY GONE THROUGH BY  
THE PRIEST WITH THE SICK PERSON.







FROM THE ORDER FOR  
THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish ; who, coming into the sick person's house, shall say,*

✠ **P**EACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say,  
kneeling down,*

**R**EMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers : Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Answer.* Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

*Priest.* Lord, have mercy upon us.

*Answer.* Christ, have mercy upon us.

*Priest.* Lord, have mercy upon us.

[*All join in saying with the Priest,*]

**O**UR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servant ;

*Answer.* Which putteth *his* trust in thee.

*Minister.* Send *him* help from thy holy place ;

*Answer.* And evermore mightily defend *him*.

*Minister.* Let the enemy have no advantage of *him* ;

*Answer.* Nor the wicked approach to hurt *him*.

*Minister.* Be unto *him*, O Lord, a strong tower,

*Answer.* From the face of *his* enemy.

*Minister.* O Lord, hear our prayers.

*Answer.* And let our cry come unto thee.

*Minister.*

**O** LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety ; through Jesus Christ our Lord. *Amen.*

**H**EAR us, Almighty and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him* ; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance : That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory : or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

[*A short Sermon or Address is sometimes delivered instead of the following.*]

**D**EARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you ; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed [as follows].*

¶ *When the sick person is visited and receiveth the Holy Communion all at one time, then the Priest for more expedition shall cut off the Form of Visitation at the Psalm, (i.e. before) "In Thee, O Lord, have I put my trust," and go straight to the Communion.*

**T**AKE therefore in good part the chastisement of the Lord : For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction ; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain ; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ ; and our door to enter into eternal life is gladly to die with Christ ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man ; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith that you may know whether you do believe as a Christian man should, or no.



PART III.

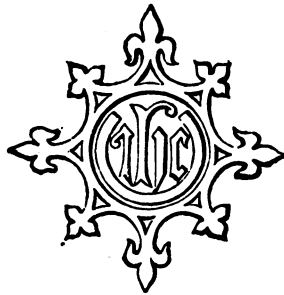
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THE ORDER  
FOR THE  
COMMUNION OF THE SICK,  
WITH ADDITIONAL  
PRAYERS AND BENEDICTIONS.

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“ Let this Sacrament be in such wise done and ministered . . . . as  
the good Fathers in the Primitive Church frequented it.”

*Homily, B. II.*







THE ORDER  
FOR THE  
COMMUNION OF THE SICK,

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*The Collect.*

¶ *The Priest stands.*

[*Others present will kneel.*]

**A**LMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive ; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will ; ) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee ; through Jesus Christ our Lord *Amen.*

*The Epistle is written in the 12th Chapter of the Epistle to the Hebrews, beginning at the 5th verse.\**

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\* Here follow the Epistle and Gospel appointed for those in great sickness. In cases where the Priest from time to time administers the Holy Sacrament to the bedridden, or chronic sick, he will generally use the Collect, Epistle, and Gospel of the day. Often a Saint's day, or other Holy day, will, of purpose, be appointed ; otherwise the Epistle and Gospel of the Sunday previous, which the rubric appoints to "serve during the week following."

[*Stand or sit.*]

**M**Y son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth ; and scourgeth every son whom he receiveth.

*Here endeth the Epistle.*

[*Stand*]

*The Holy Gospel is written in the 5th Chapter of St. John, beginning at the 24th verse.*

[*After announcement say,*

Glory be to Thee, O Lord.]

**V**ERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

[*Say,*

Thanks be to Thee, O Christ.]

*Then shall the Priest say to them that come to receive the Holy Communion,*

**Y**E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

*¶ Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers ; both he and all the people kneeling humbly upon their knees, and saying,*

*[All join in repeating this Confession.]*

**A**LMIGHTY God, Father of our Lord Jesus Christ,—  
 Maker of all things,—Judge of all men ;—We acknowledge and bewail our manifold sins and wickedness,—  
 Which we, from time to time, most grievously have committed,—By thought, word, and deed,—Against thy Divine Majesty,—Provoking most justly thy wrath and indignation against us.—We do earnestly repent,—And are heartily sorry for these our misdoings ;—The remembrance of them is grievous unto us ;—The burden of them is intolerable.—  
 Have mercy upon us,—Have mercy upon us, most merciful Father ;—For thy Son our Lord Jesus Christ's sake,—Forgive us all that is past ;—And grant that we may ever hereafter—Serve and please thee—In newness of life,—To the honour and glory of thy Name ;—Through Jesus Christ our Lord. Amen.

*Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution.*

*[The Priest stands. Stay on your knees.]*

**A**LMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. Amen.

c

¶ *Then shall the Priest say,*

HEAR what Comfortable Words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John ii. 1.*

¶ *After which the Priest shall proceed, saying,*

LIFT up your hearts.

[*All say.*]

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

[*All say.*]

*Answer.* It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee,

\* *These words* [Holy Father] O Lord, \*Holy Father, Almighty, Everlasting God.  
*must be omitted on* Trinity-Sunday.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed ; or else immediately shall follow.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying,

[*All join, kneeling.*]

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most High.  
*Amen.*

[*Turn over to Page 9.*]

*Upon Christmas-day, and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us ; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious



Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sins of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

*Upon Ascension-day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord ; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

*Upon Whitsun Day, and six days after.*

THROUGH Jesus Christ our Lord ; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

*¶ After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying,

*[All join.]*

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

*¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his

blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

[*The Priest stands. Stay on your knees.*]

[THE SACRAMENTAL ELEMENTS BEING PLACED NEAR AT HAND,]

*The Priest shall then place upon the Holy Table so much Bread and Wine as he shall think sufficient.*

*After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church, &c.

**A**LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men ; We humbly beseech thee most mercifully to *accept our oblations* and to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours ; and specially thy servant *VICTORIA* our Queen ; that under her we may be godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and

indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

*[Here the sick person or friends may be specially mentioned.]*

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear;\* \* *Here any may be beseeching thee to give us grace so to named whom it may be wished to commemorate.* follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

*[Stay on your knees.]*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*



**A**LMIGHTY GOD, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood:

Who, in the same night that he was betrayed, \* took Bread ; *\* Here the Priest is to take the Paten into his hands :*  
 and when he had given thanks, † He brake it, *AND TO LOOK UP.*  
 and gave it to His disciples, saying, Take, *† And here to break the Bread :*  
 eat, ‡ **THIS IS MY BODY WHICH IS GIVEN FOR YOU :** *‡ And here to lay his hand upon all the Bread.* Do this in remembrance of me.

Likewise after supper He § took the Cup ; *§ Here he is to take the Cup into his hand : AND TO LOOK UP.*  
 and, when He had given thanks, He gave it to them, saying, Drink ye all of this ; **FOR THIS** || *|| And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*  
**IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS :** Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*



[*Here, while the Priest is communicating himself, a Sacramental hymn may fitly be sung, if the sick person is able to bear it.*]

¶ *At the time of the distribution of the Holy Sacrament the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, AND LAST OF ALL TO THE SICK PERSON.*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

[*The Rubric directs the Holy Sacrament of our Lord's Body to be given INTO THE HAND. It was the custom in the Primitive Church to receive in the hollow palm of the right hand, which was supported by the left crossed under it. When this practice is adopted it prevents any portion falling to the ground.*]

¶ *And the Minister that delivereth the Cup to any one shall say,*

[**TAKE THE CHALICE WITH BOTH YOUR HANDS.**]

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating him after every Petition.*

[*Say each sentence AFTER the Priest.*]

OUR Father, which art in heaven, — Hallowed be thy Name.—Thy Kingdom come.—Thy will be done in earth,—As it is in heaven.—Give us this day our daily bread.—And forgive us our trespasses,—As we forgive them that trespass against us.—And lead us not into temptation ;—But deliver us from evil :—For thine is the kingdom,—The power, and the glory,—For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be un-

worthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

[*Turn to Page 17.*]

*Or this.*

**A**Lmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

[*All Stand.*]

*¶ Then shall be said or sung,*

*Priest.* GLORY be to God on high,

*[Say with the Priest]*

And in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

*¶ Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.*

*[Kneel.]*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord: and the blessing of God Almighty, the Fa~~X~~ther, the So~~X~~n, and the Holy Ghost, be amo~~X~~gst you and remain with you always. *Amen.*

¶ *And after that the Priest will say (over the sick person, commonly with the laying on of hands),*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

\* \* *If not before used in the Visitation Service, it may be convenient before bestowing the final Blessing to invoke one of the following benedictions upon the sick, or to offer one or more of the following or other suitable prayers at this time :*

¶ *A Prayer for a sick person, when there appeareth small hope of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need ; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord ; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy spirit in the inner man. Give *him* unfeigned repentance, for all the errors of *his* life past, and stedfast faith in thy Son Jesus ; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee ; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a

longer continuance amongst us : Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

*A commendatory Prayer for a sick person at the point of departure.*

**O** ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons ; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour ; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world ; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is ; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son, our Lord. *Amen.*

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*Adding this—[Antiphon after lxxi .Psalm.]*

**O** SAVIOUR of the world; who by Thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say.* [STANDING NEAR AND LOOKING TOWARDS THE SICK PERSON.]

**T**HE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

*A Collect.*

[*From the Sacramentary of Gelasius,—an ancient Prayer for Absolution.*]

**O** MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage

*his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit ; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

*A Prayer for persons troubled in mind or in conscience.*

**O** BLESSED Lord, the Father of mercies, and the God of all comforts ; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities ; thy wrath lieth hard upon *him*, and *his* soul is full of trouble : But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope ; give *him* a right understanding of *himself*, and of thy threats and promises ; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure ; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from the fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*



*A Prayer for a sick child.*

**O** ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death ; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness : Visit *him*, O Lord, with thy salvation ; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake : That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation ; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

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*¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life ; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church ; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house ; then he must give timely notice to the Curate,*

*signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

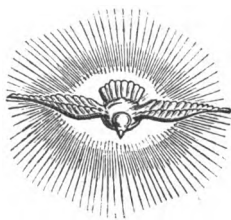
- ¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*
- ¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In Thee, O Lord, have I put my trust, &c.] and go straight to the Communion.*
- ¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*





**PART II.**  
**VISITATION OF THE SICK.**

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**THE MINISTRY OF RECONCILIATION,**  
**AND THE**  
**S. RITE OF UNCTION.**

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DE EXTREMA UNCTIONE.

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*Priusquam ungatur infirmus, incipiat sacerdos antiphonam. 'SALVATOR MUNDI.' Deinde dicatur Psalmus, IN TE DOMINE SPERAVI. Finito psalmo cum GLORIA PATRI, tota dicatur antiph.*

*"Salvator mundi salva nos, qui per crucem et sanguinem redemisti nos: auxiliare nobis te deprecamur Deus noster." . . . Sarum Manual.*

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\* \* \* \*

"Thou the anointing Spirit art,  
Who dost Thy seven-fold gifts impart.

"Thy blessed Unction from above  
Is comfort, fire, and light of love.

\* \* \* \*

"Anoint and cheer our soiled face  
With the abundance of Thy grace."

\* \* \* \*

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"Thou art the very Comforter  
In grief and all distress,  
The heavenly gift of God most high,  
No tongue can it express.

"The fountain and the living spring  
Of joy celestial;  
The fire so bright, the love so sweet,  
The Unction Spiritual."

*From the Hymns to the HOLY GHOST, in the Ordinal.*

*Translated by ARCHBISHOP CRANMER.*

Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord :

And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—*Epistle S. James*, v. 14, *et seq.*

And they cast out devils, and anointed with oil many that were sick, and healed them.—*S. Mark* vi. 14. . . . .

And hath given to us the ministry of reconciliation ; . . . .  
Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God.—*2 Cor.* v. 18, 20.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.—*Gal.* vi. 1.

. . . . Ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. . . . To whom ye forgive anything, I *forgive* also : for if I forgave anything, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ.—*2 Cor.* ii. 7 and 10.

And many that believed came, and confessed, and shewed their deeds.—*Acts* xix. 18.

Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments ; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Ordination of Priests.*

## P R E F A C E.

AFTER wide and extensive enquiry among many experienced Parish Priests, it has been found, as stated in the notes at the end of these offices, that, practically, most clergymen, from necessity, act upon the suggestion and liberty given in the following rubric:—*These words before rehearsed may be said before the Minister begin his prayer as he shall see fit, &c.* Thus the examination of faith, exhortation to repentance, charity, forgiveness, settlement of debts, making the will, &c., &c., is gone through with as soon as may be after a preliminary visit and instruction according to needs. For many reasons (save in rare cases) persons are found as unready for the use of the "Visitation Office" at once as unbaptized adults in general are found for the "Office of Baptism for those of Riper Years."

The penitential portion of the Office then, having been duly ministered according as circumstances will allow, a time is appointed for administering the Holy Sacrament. The plan, it will be seen, which is suggested as convenient, is to use the first portion of the Visitation service as a preparation for, and introduction to, the higher Office. (This plan is in great part sanctioned by the rubric—"When the sick person is visited and receiveth the Holy Communion at one time, &c.") And also in the Post Communion to use one or more of the special prayers and benedictions from the Visitation Office. When the Communion Office is used by itself there is singularly little that is applicable to the sick person's special needs or to the edification and instruction of friends. For this purpose it is hoped Part I. and III., set forth with directions in large type, will be found useful in the sick chamber both for Priest and people.

But it has been suggested that there must now be in parishes, where for some time Catholic teaching has prevailed, an increasing number of persons—not to say families—who need but little, if any, special teaching from the Parish Priest, his Deacon, or Sisters of Mercy, &c., to be prepared at once intelligently to avail themselves of, and to take their part in, the whole "Visitation Office," and that it would be inconvenient for the Priest and others to turn to another book for any part omitted in this. In such cases, the chief object in thus printing these Offices would be



lost. Part II. (which can be used with or without I. and III.) is therefore gladly given. Of course, the Priest when visiting a sick person with the intention (by arrangement beforehand) of using the whole "Visitation Service," will wear his surplice and stole, and as the Office is somewhat long and exhausting for the sick, he will, as a general rule, appoint another time for celebrating the Holy Sacrament of the Altar, and at the latter Office will use *at least* such vestments as he uses in Church. The "Visitation Office" should be used *as a whole* but once during a serious sickness.

The order for Unction, with Psalms and Antiphons after the Edwardian form (1549), is inserted in the place it once occupied in the Office. The "Visitation Service" is in great part taken from the Office for administering Extreme Unction in the ancient Sarum Manual. It is, in fact, the reformed order for administering the Unction with the form for the rite itself omitted. Even if for some time the revival of its use may not be generally practicable, its insertion here in a book easily obtained (for hitherto it has not been accessible), will serve to give the laity the spirit and key-note of the service and make the whole office intelligible.

There is, doubtless, a growing desire among us for the restoration of this Sacramental rite. It has been lost to us so long, that now it is difficult to estimate its value or the greatness of our loss. Although withdrawn from our legalized public formularies, by analogy, much can be urged for its restoration, e.g. it is not long since the State refused to give its civil sanction to proclaim a fast or day of humiliation for the Cattle Plague. A prayer was given on the Archbishops' sole authority to the Church, and the Bishops, each in his own Diocese, recommended a day to be set apart, which was cheerfully complied with, and in most parts of the country the churches were filled with devout congregations. Of course this was not obligatory on any clergyman; its non-observance was simply not penal. Again, a demand was made for a service for Harvest Thanksgiving a few years since, and this was supplied by Ecclesiastical authority and is largely used in whole or in part in many parishes, although the consent of the State is withheld. The Church has, the Realm has *not* received it. The sign of the Cross was far from being disused two centuries ago, although it was all but discontinued in the cold Georgian

era. The same may be said of the Episcopal benediction with laying on of hands; also the consecration of vestments and Altar vessels. It is not uncommon now for Priests and laymen to ask the Bishop when in vestry or oratory, &c., for his blessing, or to offer and have set apart with special form the vessels for the Holy Altar. There is only traditionary use for the blessing of military standards, blessing and laying foundation stones, and the consecration of churches, chapels, and churchyards, which differ in form (as did the unreformed Offices) in several Dioceses. These are all supplemental to the legalized forms of the Prayer Book. Again, there is the blessing of the marriage ring, the nuptial benediction with laying on of hands, the sign of the Cross in the Holy Sacraments of the Altar and Holy Baptism, revived among us of late years, as also has been the sacred sign in Episcopal and sacerdotal benedictions at the Altar over the whole congregation. Eucharistic hymns and anthems, as well as hymns for the various seasons of the Christian year have been largely drawn from ancient sources, and now form a recognized part of public worship; as also do processions with crosses and banners on Festivals and other times, as Choral Festivals, re-opening of churches, &c. We have lived to see our Bishops giving their benedictions at the launching of life-boats in their dioceses. Or, again, passing from Oratory to dormitory, and thence to dining hall, and so on through the various rooms of schools, colleges, hospitals, convents, and refuges for the fallen, &c., giving in each room the form of blessing adapted from ancient use.

And, once more, there has been, in a marvellously short space of time, the public and Episcopal recognition won for Nuns, and the solemn investing of the Mother Superior of several communities in not a few of our dioceses by the Bishop, and licensing of the Holy Sacrament to be celebrated in the convent oratory, or chapel. And lastly, and very much to the point, there has been the restoration of the celebration of the Blessed Sacrament at Weddings and the Burial of the Dead (at the request of those concerned), the Ordinance of Confession and Private Absolution revived, even if the use ever altogether—especially the last—died out. But it must be remembered, common as these facts are now, the injunctions as to the celebration of the Sacrament at weddings and funerals, and the command "*the same form shall be used in all cases of private Confession,*" have been withdrawn from the Prayer

Book, as the form for Unction was.\* As the three former have all been brought largely to be again used and valued, why may we not look for a like speedy restoration of the Sacramental Rite of Unction among us after the practical and touching form here given from the first Prayer Book of 1549? If the faithful laity demand it all difficulties will vanish "like the morning cloud spread upon the mountain." Priests will then no longer, as now, have to pass by their own Diocesan and apply, through a brother Priest or Chaplain of a religious house, and so indirectly to a neighbouring Bishop for the hallowing of the sacred Unquent, or the consecration of a portable Altar on which to minister before God on behalf of their sick parishioners.

One word in conclusion as to the excision from our legal Office of the form for administering Unction. It is well known by most of the Clergy and educated laity that it was chiefly at the instigation of the German Protestant, Bucer, that it was withdrawn as of legal obligation. He vigorously inveighed against this and other Catholic elements contained in our Prayer Book. In the elimination of some he was only too successful, but in a vast deal his wishes were happily frustrated.

The Prayer Book of 1549, containing this form for anointing the sick, was declared to be a "very godly order;" and Edward's second Act of Uniformity, Stat. 5 and 6, Edward VI. c. 1, declared it had "contained nothing but what was agreeable to the Word of God and the Primitive Church," and that "such doubts as had been raised in the use and exercise thereof proceeded rather from the curiosity of the minister and mistakers than of any other worthy cause;" and the very Divines who weakly gave in to this foreign pressure evidently preferred and were quite satisfied with the first book. They state "they had no intention of condemning the doctrines of the former book," which book elsewhere was said to be "prepared with the help of the Holy Ghost."

It rests, then, with the loyal priests and faithful laity to say whether the devout members of our Church shall any longer be denied this consolatory and Sacramental rite. To this Pentecostal "gift received

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\* "The new married persons, the same day of their marriage, must receive the Holy Communion" was withdrawn in 1661. The mind of the Church was unaltered (*vide* present rubric at end of Marriage Service) for those who were fit and desirous for a Celebration of the Holy Communion.

for men," our sick folk, alas! are strangers. Let us hope soon again the Hymn to the Paraclete will be sung with a fuller meaning than at present.

"Thou art the very Comforter  
In grief and all distress;  
*The heav'nly gift of God most high,*  
*No tongue can it express ;*  
. . . . .

"Our weakness strengthen and confirm,  
(For, Lord, thou know'st us frail ;)  
*That neither devil, world, nor flesh,*  
*Against us may prevail.*  
Put back our enemy far from us,  
And help us to obtain  
*Peace in our hearts with God and man,*  
(*The best the truest gain ;*)"  
. . . . .

and

"Thy Blessed Unction from above  
Is comfort, life, and fire of love."

As for the once popular Protestant tradition that this form was condemned by the 25th Article, as a "corrupt following of the Apostles," it is now well-nigh exploded. That part of the Article is a gentle censure upon the rite of Unction as then commonly ministered only *in extremis*, when all hope of prolonged life was over. As also, probably, in view of the remarkable superstition that prevailed so widely in the middle ages, i.e., that when the rite had been administered all earthly ties were severed,—that it was not proper to partake again of nourishment, much less that matrimonial intercourse should again take place. No wonder that this rite was put off until the sick person was all but in *articulo mortis*. As the last Viaticum and extreme Unction were generally administered the one immediately after the other at that time, may not this account for the tradition which still holds its place firmly in the minds of the majority of our wide rural districts, and not unfrequently to be met with even in well tended town parishes, where persons avoid the Holy Sacrament during a whole life time, but at the solicitation of friends, when all hope is over, acquiesce in the request that the Priest should be summoned "to give the Sacrament," and probably about the same time, just before, or just after, the signature is attached to the will, both being understood as the decent and fitting prelude to death?

The present Western mode of administering the rite of Unction cannot be traced, says Maskell, *Men. Rit.* 1, pp. 83 and seq., to an earlier date than the 12th century, whereas the form compiled and given in 1549 in Edward's First Prayer Book is based on the earliest precedents, while, at the same time, not altogether excluding those of more recent use, and then familiar to the people. Of the form of 1549 it may truly be said—"As being very agreeable to the Word of God and Primitive truth." Why should we Priests and laity submit any longer to be deprived of our rightful heritage?

Many Priests, members of religious houses and their associates, and probably not a few of our religious Guilds and fraternities would, in all likelihood, prefer the "Sarum Use" in its entirety, partly for associations' sake, as well as for the identity of custom prevailing in other branches of the Church, and with such feelings the writer sympathizes, and in the absence of any prescribed and authorized form, there seems no reason why this might not obtain among such, or possibly an adaptation founded upon it, or the Western rite, by each Episcopal Visitor of such houses.

At the same time, the writer believes that a real practical want was attempted to be supplied in the Edwardian form of 1549 as here given. The essence of the rite was retained, although, as in the two great Sacraments, and the lesser Sacramental Rites, it was shorn of many of its concomitants. A Priest engaged in practical parochial work has only to imagine himself by the bedside of a fairly instructed and average member of our Church, with the Edwardian, the Sarum, and the Western rites before him, and he will not be long in doubt as to which type of "use" will probably again obtain in England and the Churches of her Communion. Let him open the Baptismal Service; nothing can be plainer than the injunction for immersion in baptism,—affusion would seem only to be tolerated as the exceptional use. The practical analogy hardly needs a word of comment. To attempt in the present day to enforce immersion—notwithstanding the difficulty of establishing a Scriptural precedent for our present practice—would be as futile as the hope of restoring to general use the sevenfold anointing of the sick. The Priest's place in the family is altogether different with us to the place he occupies with others where this rite has never ceased to be administered.

To sum up, then, that which may be principally urged in defence of

the use of the Sacramental rite of Unction. Certain things were set forth by the authority of the Church and State in the first Prayer Book of Edward VI., of 1549, the chief of which are enumerated below. They were subsequently in the second Prayer Book withdrawn, much apparently against the wish of those who compiled the first book, and only in deference to the influence of the foreign leaven which had gained some footing in the land. But in withdrawing them henceforth from the legal compact those remarkable words before quoted were used by our own Anglican Divines and statesmen. In consequence some of the withdrawn portions continued to be used, and still continue to be of general observance. Some have, again, been largely revived and restored to every day practice and observance within our memory; but the Sacramental rite of Unction, in consequence of the Puritan irruption into our Church, has been well-nigh blotted out of memory, and extempore prayers foisted into its place.

The following are the principal observances, &c., withdrawn :—

1. Holy Communion at Funerals. (Sanctioned in the Latin book of 1560. Now again not uncommon.)
2. Holy Communion at Weddings; until 1661 forming part of the Marriage Office. (Largely revived.)
3. Rubric ordering Absolution in the Visitation of the Sick Office, “to serve in all cases of private Confession.” (Continued to be used from the Reformation to the present day.)
4. Gloria before announcement of Gospel, and Thanks at its conclusion. (Never discontinued.)
5. Mixed chalice. (Never altogether discontinued; two flagons or cruets provided in most churches now.)
6. Singing the Litany from a faldstool. (Kept up in most large churches, and revived in many churches during the last quarter of a century.)
7. Sign of Cross twice in Prayer of Consecration in the Holy Eucharist. (Never probably discontinued altogether. Common now; as is the sign of the Cross in blessing the water of the Font.)
8. More definite form of prayer for the departed than at present publicly used. (Continued by many of our great Divines in published manuals

of Devotion, &c., and authorised by the Judge of the Court of the Archbishop.)

9. Priest commencing Nicene Creed, } (Never abandoned in Cathedrals )  
 and  
 10. Gloria in Excelsis,

11. Elevation of the Chalice, &c. (Forbidden in 1549 ; prohibition withdrawn in second book. Ancient custom prohibited for a short time only. To forbid it now would be to re-enact a penal statute withdrawn 300 years ago.)

12. The use of a lectern for the Lessons has only custom to authorize it.

Not one of these were condemned or prohibited. Quite the reverse, as the famous quotations from the Act of Uniformity show, which act rescinded them as of legal obligation. It was for greater comprehensiveness they were withdrawn. In the case of prayers for the dead Sir Herbert Jenner Fust, in his famous judgment, clearly laid it down that that doctrine was far from being condemned, although certain very definite public prayers were no longer provided. It was not prohibited, but to be used according to the dictates of individual consciences. And as a matter of fact, it has followed in consequence, that, both in our churches, cemeteries, and churchyards, prayers for the departed are now common on memorials, and in our books of devotion prayers for the departed are again without censure set forth, as also are requiems and hymns used at the burial of the dead. Much besides, it has been shown, has been adopted by Bishops and Divines for practical use from the Pontificate as need required.

Let us suppose an analogous case to the withdrawing of the form of Unction in 1549 in the present day. Supposing the Presbyterians of Scotland and the Wesleyans of this country were to make known their wishes to be reconciled to and to be comprehended in the Church of this country ; but that the Wesleyans preferred public confession in class meetings, for which even monastic precedents might be quoted, to the more private discipline of the Catholic Church as generally exercised, and the Scotch Presbyterians objected to the enforced use of private Communion and Infant Baptism in houses ; and that for the comprehension

of these two sects the Church in her charity were, through her provincial Synods, to withdraw these forms from the public Offices of the Church, and the State were to sanction the compact, but in doing so were to use, as not unlikely they would, those most remarkable expressions quoted and twice before referred to, i.e., "That the doctrine of the present book was not condemned, and that it was a very Godly order, and in agreement with God's word and Primitive truth, &c." Would any average clergyman, of any school of thought, now holding a benefice or curacy, think for one moment he was acting disloyally to the Church of which he was a minister, and as a priest of the Catholic Church, if, when sent for by a parishioner, he at once readily baptized the sick children, gave the last Viaticum to the dying, and (if a Catholic) absolved and blessed the penitent? If any objected, surely the answer would be, you are not now obliged to administer or receive these; aye, even if in the case of an Ultra Puritan refusing to baptize or administer Holy Communion, would not Priests of the Catholic school feel bound in charity "to supply this lack of service" of a neighbouring incumbent, even as they do now in the case of the "ministry of reconciliation?" What could any of our Bishops say? Surely nothing but words of commendation for zeal and charity. It would be years even before men of the most Genevan proclivities would venture to brave the upbraidings of their parishioners by refusing to baptize and administer the Sacraments, even although the minister could not be penally proceeded against, as he could for refusing to bury or marry those now entitled to these rites. The vast body of the Clergy would doubtless pursue their beaten round of duty as at present. Nay! would not the diligent among them preach more fully and earnestly the need of these, and explain the policy which no longer enforced them with civil penalties, and would probably clothe the externals of these Offices with even greater dignity? Apply this argument in the same way to the withdrawn form for Unction, and seeming difficulties vanish as to the Act of Uniformity.

Supposing, then, on a given Sunday—say next Whit Sunday—the mission of the Comforter were made the universal topic in every Catholic pulpit, with special reference to the all but lost rite of Unction in serious cases of sickness, and the laity in response were to ask for the restoration of this means of grace once more among us. Is there



a doubt that it, like so much that has been under a cloud for a time in days of coldness, confusion, and distress, would soon be acquiesced in and regulated by our Bishops and spiritual fathers, although it would probably never again become (because not desirable) as of legal obligation, but like processions, consecration of churches, and laying foundation stones, recognition of Sisterhoods, and investing the Mother Superior, and the recent Harvest Home Service prepared by Convocation, or the Cattle Plague prayer by the Archbishop, it would have ecclesiastical sanction only.

The writer has yet to meet with the Priest who, with Chinese exactness, when summoned to the sick chamber, proceeds without variation, omission, or addition, through the Office for the Visitation of the Sick. This office, beautiful as it is, and loyally to be used, is confessedly unequal to many emergencies and necessities that daily arise; else what mean all those many forms of prayer and blessing used and bequeathed to us by our great Divines? and, again, the many special offices in the Priest's Prayer Book and "*Visitatio Infirmorum*," manuals in daily use by the clergy? The Visitation Service itself, indeed, contemplates in two rubrics, at least a variation from the form given. It has been the universal custom so to vary it in years past, and it will be so varied, without doubt, for the future.

To take the lowest ground, surely then, it may be contended, that of all supplemental forms used in the sick chamber the one provided for the Unction of the Sick should, at least, occupy a prominent place,—a form so authoritatively given, so reluctantly withdrawn under the pressure of foreign Protestant influence in times of strife and controversy. With the marvellous yearning that has been awakened for union of late years, and with the daily growing familiarity of our people with the customs and privileges of other branches of the Church, and based as this particular is on a plain Scriptural command, it is not a matter that will much longer bear stifling in the manner it has been. It is a sore spot and blot on our Church that must be treated tenderly, but honestly and boldly. Surely the Quaker sectarian is the more consistent who rejects all Sacraments as only of temporary appointment, than he who accepts the Sacramental system of the Church, and yet shuns or explains away this Sacramental Rite.

What is there to be urged from Holy Scripture for marriages to be

celebrated by a Priest, or the Sacrament of Baptism to be administered to Infants, or Baptism itself by affusion, compared with the plain command in the Epistle of S. James, or of the example of the Apostles, and since then the practice of the whole Church, including our own, till the 16th century in this matter of Unction? What satisfactory reply could an Anglican Priest give to a devout layman if, after kneeling by his bedside, and reciting a few collects, a prayer or two from the Visitation Service, reading a lection, and possibly offering an extempore supplication adapted to the needs of the moment, if on rising from his knees he were requested to comply with the Apostle's injunction, and, as an "elder of the Church," to anoint him with oil, in the Name of the Lord? He could not say, "we know no such custom, *'neither the Churches of God.'*" Having swallowed so often his camel of inconsistency, he could hardly strain at this and plead the Act of Uniformity. If all the supplementary words and forms enumerated and commonly used were wrong, to add another would not make them and it right, is too plain an axiom to dwell upon; but it is contended this is not so, but simply the extension of an accepted principle, held and practised by all schools of thought within our Church, from the Primate to the humblest peasant Priest.

The writer, in conclusion, is glad to be able to quote so deservedly trusted an authority as the late Margaret Professor of Divinity at Cambridge, Rev. J. J. Blunt. In his "Duties of the Parish Priest," page 224, he shows that the license contended for is substantially allowed the Parish Clergyman, and quotes Canon 67, that he may act as he thinks "most needful and convenient" in administering these offices for the sick, advises, page 227, "that in the intimate and confidential intercourse which the Priest should seek at once to establish, he should, during the first few visits, see the sick person alone, a third person present would only embarrass," and concludes this chapter, enforcing most strongly on the Parish Pastor "to treasure up any prayers he may meet with in the course of his studies, such as *Ancient Liturgies and Sacramentaries* (a most pregnant mine), or the devotions of worthies of the Church may supply." Among such the present writer would specially recommend to notice, under this head, the first and closing prayers in the "Sarum Office for the Unction of the Sick," as also the final Benediction.

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An exhortation in Mr. Pye's Essay on this subject would be found useful.\*

The compiler has only to add he would be glad of any hints or criticisms that would make the book more useful, bearing in mind that its aim is the administration of Church Offices, and not a manual for the sick room for general purposes, like those most admirable and useful manuals, "The Priest's Prayer Book" and "Visitatio Infirmorum."

A. W.

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\* "Ought the Sick to be Anointed?"—an Essay. By the Rev. J. Pye.



VISITATION OF THE SICK,  
&c. &c.

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[*The exhortation being ended, the friends and Priest's attendant will leave the chamber until again summoned to join in the Service.*]

¶ *Here shall the Minister rehearse the Articles of the Faith, saying thus,*

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

- ¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world ; exhorting him to forgive, from the bottom of his heart, all persons that have offended him ; and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him ; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*
- ¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*
- ¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*
- ¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

**O**UR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences : And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*The friends and Priest's attendant may here be invited to return to the sick room.*

¶ *And then the Priest shall say the Collect following.*

Let us pray.

**O** MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more ; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness ; preserve and continue this sick member in the unity of the Church ; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen him with thy blessed Spirit ; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm :*

PSALM LXXI.—*In te, Domine, speravi.*

*Antiphon.*—O Saviour of the world.

IN thee, O Lord, have I put my trust ; let me never be put to confusion : but rid me, and deliver me in thy righteousness ; and incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may always resort : thou hast promised to help me ; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall alway be of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Adding this Antiphon.*

**O** SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

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*If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead, or breast only, making the sign of the ✠ saying thus.*

**A**S with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the spirit of all strength, comfort, relief, and gladness. And vouchsafe, for his great mercy (if it be His blessed will), to restore unto thee thy bodily health to serve Him, and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable providence) shall dispose of thee, we his unworthy ministers and servants humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the Devil, sin, and death, through Christ, our Lord, who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. *Amen.*

PSALM XIII. *Usque quo, Domine ?*

**H**OW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me ?

How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

Consider, and hear me, O Lord my God : lighten mine eyes that I sleep not in death.

Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

But my trust is in thy mercy : and my heart is joyful in thy salvation.

I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the name of the Lord most Highest.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall the Minister say this benediction near and looking towards the sick person.*

**T**HE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen.

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¶ *After that the Priest shall say, commonly with laying on of hands.*

UNTO God's gracious mercy and protection we commit thee. The Lord ble~~X~~ss thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

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## NOTES.

Only four instances are adduced by the learned Bingham as precedents for the consecration of the Holy Sacrament in the sick room, thus shewing the jealousy the ancient Church had in admitting the practice. Probably if the Holy Sacrament were generally reserved for the sick in the present day, without most stringent canons as to the manner and place, where It should be reserved, and the mode of conveying It to the sick, much greater dishonour would be done It, and pain given to the faithful by irreverence, &c., than can possibly arise by reason of the meanness and lack of dignity of the accessories sometimes incident to private Celebrations.

Even in 1279, Archbishop Peckham found it necessary in his constitutions to ordain there should be "for the future a decent enclosure for the most worthy Sacrament of the Eucharist, . . . according to the greatness of the cure and the value of the Church, in which the Lord's Body may be laid, *not in a purse or bag*, but in a fair pyx, lined with the whitest linen, so that It may be put in and taken out without hazard of breaking it." Very little care and reverence could be secured in a great many parishes at the present day. The knowledge and certainty of this will, in a great measure, reconcile us to the loss of reservation of the blessed Sacrament.

But while the four rare instances adduced will serve as a precedent for our post Reformation practice, they will surely teach us the great care that should be taken that all should be done "decently and in order." Vide Bingham's Antiquities, Book xv., chap. v. 10.

The first rubric in the Office for Communion of the Sick ordains that "*the Curate, having a convenient place in the sick man's house, with all things necessary so prepared, that he (the Curate) may reverently, minister, he shall there celebrate the Holy Communion.*" Therefore the Communion of the Sick should be celebrated, as regards altar furniture and ritual, with as much resemblance as possible to the service in Church. This will impress the identity of the rite on the sick.

The Priest should carry with him the Vessels, &c., and would do well to take not only the Wine, but also the Bread and the Water. He should have a spoon with which to communicate the sick, in case of difficulty of swallowing, or risk of infection. *Small pocket Communion*

plate is undesirable. It is almost impossible for a very infirm person, in, or almost in, a reclining posture, to communicate from the once common and toy-like vessels. Most suitable and convenient vessels for this Office can be had of Mr. Keith, 41, Westmoreland Place, City Road, London.\*

As the sick person generally cannot "meekly kneel," as ordered in the rubric for all to do when in Church, so it may not be advisable, in cases of great weakness, or certainly when the use of limbs have failed or are palsied, to deliver the Sacrament "into the hand;" but rather place it in the mouth. With the infirm, the chalice should always be guided to the mouth. If possible, the sick person should be propped up, or the head gently raised by the Priest himself with one hand. In offering the chalice the Priest is warned, if the sick man be unable to raise it to his own lips, to be very gentle, and withdraw it at the first intimation; in consumptive cases neglect of this may produce violent coughing and distress.

The plan of arrangement of room given will be found convenient. Friends present, if not otherwise directed, will only too often bury their faces, with backs to each other and to the Altar, in the chairs round the room, and will wrongly rise from their knees and stand when the Priest stands; and cause confusion to themselves and others in endeavouring to hunt out the service from the Prayer Book—a task most difficult in a semi-darkened room, with a small type book—to remedy which is one of the chief reasons for the setting forth this service in large type with notes, &c.

"It is well to have a district visitor or other fit person to make the responses, who might also be instructed to prepare the sick room for the Celebration."† But to save all confusion and distraction, if a Deacon, Sister of Mercy, Lay Server, or district visitor does not precede the Priest to prepare the room, he should, if possible, give directions as to the arrangement of the room and Altar himself when he appoints a time to attend, so that with calmness he can at once enter the house or room, give the benediction, ☩ "Peace be to this house, and all who dwell

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\* *Vide* also Advertisement at the end.

† "Priest's Prayer Book :—" Masters.

in it," and, without conversation or salutation "with friends by the way," proceed at once with his holy ministration.

The Wine used must really be of the juice of the grape, ("The fruit of the vine"—S. Matt. xxvi. 29,) which, it is again repeated, the Priest would do well to take with him. If he omits to do so, and at the house is tendered for this purpose such compounds as are known as "British Wines"—*e.g.*, cowslip, currant, ginger, damson, elderberry, &c., he must on no account celebrate the Holy Sacrament with these. In an extract given by *Wilkins* in his *Concilia* iii. 11, of a synod of the diocese of Sodor and Man, the ancient usage of the Church is embodied "Summopere præcaventēs . . . quod [Vinum cum quo celebratur] potius sit rubrum quam album. *In albo tamen bene conficitur sacrum.*"

A round table placed in the middle of the room should most certainly be eschewed, and a table or chest placed Altar-wise against the wall be chosen. Whatever is used, directions (if thought necessary) should be given that it be carefully wiped and dusted, and the best and fairest cloth the household possesses laid thereon; upon which the Priest will spread his own "fair linen cloth," &c.

Any pictures out of character with the Office should be removed from the wall over the Altar, or turned with face to the wall.

The elements may be placed conveniently handy on the chest or table previous to "oblation" in the proper place on the consecrated Altar. Small super-Altars of stone or marble, with the customary five crosses incised, will be most durable and convenient, in preference to thin slates. These should, of course, be consecrated before use by a Bishop, several of our more Catholic Prelates being willing now to perform the act of Consecration. In a town parish, where an assistant to carry a box or bag can generally be had, the size of slab will be found convenient as given in ancient precedents, *viz.*, 12 by 6 inches, and about 1 inch thick. In wide and scattered rural districts so large a slab will practically be found most inconvenient, by reason of weight and risk of breakage. One of alabaster, or other marble, 6 in. by 4 in., and three-quarters of an inch thick, will be found convenient. It is sufficient in size if the chalice and paten can stand thereon. A useful arrangement is to have the slab made to fit closely into a frame of carved oak or ebony, or mounted in precious metal and jewelled, the slab being

inserted about an eighth of an inch lower than the rim all round the mounting. A flat lid, covered inside with velvet, on which may be fixed a crucifix or cross, forms when opened an edifying and effective centre to the Altar. The slab thus set will be far less liable to break if by accident let fall, or the vestment bag brought in rough contact when being conveyed to the sick person's house : violet forms a good contrast for the lining if the cross or crucifix affixed thereon is of silver or ivory. White or crimson lining equally so with a gold or enamelled cross.

By placing the chairs, &c., as in frontispiece, those present will all face the Altar. The chair seat will form a support in kneeling, very necessary to persons unaccustomed to kneel upright on plain floor boards. The back of the chairs will form a *quasi* Altar railing, and the Priest can then conveniently move about the room to communicate the sick and others—an act most difficult to do when persons are kneeling promiscuously about. Further, all risk of stumbling over the dresses or persons in a semi-darkened room will be thus avoided.

If time allows, it will be found convenient to send by Deacon, Sister, or Server, or to leave, two or three copies of this Service Book some time previous to the hour appointed for the Function : the service can then be looked over by the sick person, and the friends will be comparatively conversant with it—which to most persons is often new, or but rarely joined in more than once or twice in a life time. The celebration should always, if possible, take place in the morning, and the Priest be fasting.

It will be found convenient to have all things necessary (save perhaps the elements) kept ready in a bag. The messenger who summons the Priest then could often carry the vestment bag ; besides, all risk of anything being forgotten would thus be avoided,—a risk to which all are liable who have everything to get together on each occasion of a private celebration.

An alb, or surplice of fine cambric, lawn, or linen, if not starched—which they never should be—will go in a very small compass ; as also will a hood, or the proper vestment and stole, if made of the soft crimson, white, or\* yellow brocaded silk from China and the East, sold by the

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\* The "croceus" of the Sarum Sequence of Colours, appointed for days of Martyrs and Confessors, emblematical of their sufferings and trials, like gold purified seven times in the fire.



hosiers. It was from a like material that most probably the full and flowing ancient vestments figured in sculpture and brasses were made; our silks, like our Christianity, coming *viâ* Lyons from the East. Such silks will not be injured by folding and pressure, and a great advantage is they will wash without the colours fading. The white can be dyed green or violet: the colours, however, would not be so durable. If the vestment used for private ministrations is also used in Church, the embroidery, which should be rich and heavy, on velvet and canvass, could easily be made to take off and on when the vestment required washing, &c. For Church use it should be lined with the ancient "Persian or Sarcenette," so often mentioned in old inventories, the folds of which will fall with the vestment. If kept only for private use, a good glazed calico, if first washed, will suffice for the lining, and will be found almost as pliable as the soft China silk of the vestment itself.

It is earnestly suggested that private celebrations might be made more edifying and blessed as a means of grace in many parishes where circumstances will not permit at present a Saint's day or even weekly celebration. After due private instruction, notice might be given to, say, four or five of the more earnest and devout communicants on the Sunday or some day previous, of the intended celebration on the Saint's Day or during the week, and inviting their presence to assist. Would not the more earnest of a probably increasing band of communicants esteem this a privilege? Would not the Priest's Office "be more highly esteemed," the Holy Sacrament valued, and the path gradually prepared for a "more excellent way" in the Church itself? A short printed circular for such notices would be found useful, leaving name, date, and place to fill up. These the parish clerk, or other suitable person, might give to those designated. They need not be invited to communicate each time—probably this would not be convenient or desirable—but encouragement should be given and opportunity afforded of being present to assist at the Offering.

Suitable prayers and Eucharistic hymns, for those who "remain and do not communicate," should be supplied. Of course in all this the sick person's wishes will be consulted. Those invited should not assemble beforehand for conversation in the sick chamber; this in most instances would be too much excitement for the sick person; but should

be instructed to wait quietly near and follow the Priest, and leave the chamber at the termination of the Office.

“Holy things for holy persons.” Jews, known unbelievers, and obstinate heretics should be requested to leave the room. Care and tenderness will be exercised as to the presence of a commonly reputed pious Dissenter. “Who knoweth but thou mayest gain thy brother.”

The part of the “Visitation of the Sick” relating to the conference and examination of the sick man’s faith, &c., and moving him with a view to confession and absolution is not herein set forth, as practically this is generally done some time previous to an appointment for visitation prayers and Celebration in accordance with the spirit of the rubric:—*“These words before rehearsed may be said before the minister begins his prayer, as he shall see cause.”*

Friends and others who may be present at the Celebration have nothing to do with that part of the Visitation service omitted, and of course would not be present. Should occasionally circumstances arise where it may be necessary to immediately precede the “Celebration”—with the “examination of the sick man’s faith”—“whether he repent him truly of his sins”?—If he “forgives and will ask forgiveness, &c.”—To make restitution to the uttermost of his power—*vide* Rubric—and also to “move the sick person to make a special confession of his sins;”—the friends and Priest’s attendants will be instructed to leave the room, or, where this is not possible, to withdraw out of hearing; for this is a matter between the sick person and the Priest and concerns them alone. Even in the most general way the sick are shy to speak of the concerns of the soul before others. Friends, moreover, even in the most casual observations or enquiries, will interrupt by interposing remarks or unduly excite by their sobs and manifestations of grief. The impropriety and indecency of the Priest thus questioning or exhorting in the presence of others is too obvious to need further remark. The friends may be told when requested to leave that they will be again summoned to join in offering prayer, &c. For this reason it is omitted, as well as certain rubrics, only so much being set forth as is necessary. The rubrics in full would probably confuse the illiterate.

As to what remains of the Holy Sacrament. The sick person is ordered to be communicated “last of all,” plainly to avoid contagion, and

out of charity to the feelings of those present, and as it might be sometimes revolting to communicate after the sick man by reason of the loathsomeness of his disease. By analogy, neither the Priest nor friends would be expected in such a case to "reverently consume what remaineth of the consecrated elements." Bishop Beveridge quotes Hesychius, that the custom of the Primitive Church was "what was left used to be consumed in the fire." "Sed quod reliquum est de carnibus et panibus in igne incendi præcepit, quod nunc videmus etiam sensibiliter in Ecclesia fieri, ignique tradi quæcumque remanere contigerit inconsumpta." But this can be avoided with a little care if of the one element no more be consecrated than is actually required, and if for the other a spoon is used in communicating the sick person. The ablutions may be poured on the fire or ground.

"The same amount of intelligent faith in the Holy Eucharist is not to be exacted from all classes of persons. It suffices that a communicant should believe that our Lord Jesus Christ feeds our souls with His Body and Blood, and that he come to the Sacrament with sorrow for past sins, and resolve of amendment.

"The Priest should inquire as to the sick person's capability of swallowing or retaining food. If the answers are so unsatisfactory as to involve the risk of any irreverence, he should confine himself, for the time being, to the use of the Office for Spiritual Communion (p. 75).

"Before beginning to celebrate, he should inquire who among those present design to communicate, and should arrange them conveniently, apart from those who do not communicate.

"In chronic cases the sick should communicate at least as frequently as during previous health. The Collect, Epistle, and Gospel *for the day* may be fitly used.

"Unconfirmed children, if intelligent, and otherwise fitly disposed, should be communicated, however young, when in danger of death.

"Adults of feeble mind, and deaf and dumb persons, may also be communicated, if they show faith and penitence according to the measure of their capacity.

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**"Insane persons may be communicated during lucid intervals, provided their *previous* life has not made them unfit.**

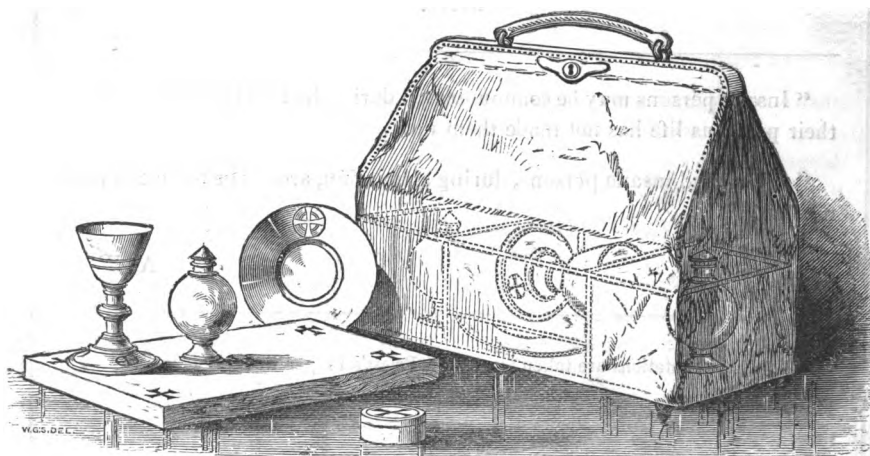
**"Idiots, and insane persons, during aberration, are never to be communicated."\***

A. W.

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\* The Quotations are taken from the "Priest's Prayer Book : " Masters.

THE END.



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